THE Right way to Heauen,

and a good prefedent for Lawyers and all other good *Christians*.

With an Exhortacion to continue all Subiects in their due obedience: together with the reward of a faithful subiect to his Prince.

Compiled by *Richard Vennard* of Lincolnes Inne Gent.

Math. 10.

First seeke the kingdome of Heauen, and all things shalbe giuen.

Acts. 14. 22.

Through much tribulacion must wee enter into the kingdome of Heauen.

AT LONDON:
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Saint George for England.

Conculcabis Leonem et draconem. Psal. 90.

And Christ for our Queene.

A Virgin Princeſſe and a gentle Lambe,
domb'e both to death to gorge this vgly beaſt:
This valiant victor like a Souldier came,
and of his owne accord, without requeſt:
With neuer daunted ſpirit the Fiend aſſaild,
perſeru'd the Princeſſe, and the Monſter quaild.

Saint George the figure of our Sauiours foree,
within the Dragons lawes his ſpeare hath entred:
Whoſe Sword doth threaten baniſhing remorce,
and hee that on his noble hart hath ventred,
Spewes foorth his poiſon on the ſullen ground,
and ſtands in danger of a deadly wound.

And may my ſoule, Oh Ieſus ſpeake with zeale,
thy word, thy ſword, will Sathans pride conſume:
So doth thy fathers holy loue reueale,
and with that beaſt, all thoſe that dare preſume:
That peece of wood whereon thy body died,
hath made a mortall paſſage in his ſide.

Saint George the Dragon, Ieſus Sathan kild,
Saint George the Princeſſe & the Lambe preſeru'd:
Ieſus his bitter combat hath fulfild,
and by the Diuels death his Church reſeru'd:
That ſpotleſſe Dame whoſe rauiſhment was ſought,
by tirants rage that bloudy ruine brought.

Saint Georges Knight renowmed Mountioy one,
bearing thy Sauiours badge within thy breaſt:
Quell that Hells ſhape of diueliſh proud Terone,
and couer with the duſt his ſtubborne Creſt:
That our deere Princeſſe and hir land bee ſafe,
ſuch power to him, Oh Ieſus Chriſt vouchſafe.

The Queenes Maieſties godlie counſell giuen to *Charles Lord Mountioy*, at his *departure into Ireland*, wherewithall ſhee deliuered him a Bible, Richly imbrothered.

THE Teſtament of truth, this poſie taught,
Giuen with hir counſell to that noble Lord,
Who hath in *Ireland* Gods glory ſought,
By beating downe thoſe *Rebbels* ſo abhord.
Honored *Lord Mountioy* whom ſhe did aduiſe,
Who truely ſerues the Lord is onely wiſe,
Whereby the ſpatious world may vnderſtand,
The knot hir ſacred life hath tide in *Chriſtian* band.

R. V.

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FINIS.

The high way to Heauen.

Cap. I.

He that in Heauen will taſt the fruits of Diuinitie, muſt firſt learne to know himſelfe in the ſchole of Humilitie.

Vmilitie, is a vertue ſpringing from the feare of GOD, the mother of meekeneſſe, and ſiſter of Deuotion, without which no man can attaine to the knowledge and feeling of his owne miſerie in *Adam*, & felicitie in *Chriſt*.

A Bird except hir wings be moued downwards cannot flye vp to the top of an hill: nor man, except the affectiõs of his heart, be humbled downwards, mount vp to the Tower of diuine vnderſtanding. And therefore that godly father Saint *Auguſtine* compareth *Heauen* to a faire ſtately Pallace with a little dore, wherat no man can enter except he ſtoupe very low. As who ſhould ſaye, *God reiecteth the proud, but giueth grace to the humble and lowly.*

The true wiſdome of a *Chriſtian*, conſiſteth eſpecially in the knowledge of his owne imperfectiõs. Then are we ſaid to be righteous (ſaith ſaint *Ierome*) when we acknowledge our ſelues to be wicked tranſgreſſors. He hath much profited in this life (ſaith Saint *Auguſtine*) that hath learned how

In his booke againſt the Pelag.

Auguſt.

how far he is from perfection of righteouſneſſe. For the leſſe opinion a man hath of himſelfe, the more truſt he hath in God: & the more he meditateth on the horrour of Hell, the neerer is he to the ioyes of Heauen. None more neere, then the humble penitent: whoſe heart is moſt deepely wounded with the grieuouſneſſe of ſinnes: nor none ſo farre from true Religion as he who thinketh himſelfe moſt perfect and very religius. Pſal. 51. 17

The ioyes of Heauen are prepared, not for proude preſumptuous *Phariſes* (which ſeeme in their owne eyes to bee moſt iuſt, pure and perfect: but for poore humble *Publicans*, that iuſtly condemne themſelues, as moſt vyle, miſerable & wretched. The ſonne of man came not to call the righteous, but ſinners to repentance: to ſeeke none, but thoſe that acknowledge themſelues to bee loſt: to comfort and raiſe vp none with his *Goſpell*, but thoſe that are diſcomforted, and caſt downe by the law: nor to annoint or heale any with his oile of gladneſſe, but ſuch broken & contrite hearts, as for griefe of ſinnes are ſick and mourne in *Syon*. Luke. 18.

Cap. II.

Of our lothſome deformetie through Adams fall.

Naturall man confiſteth of three parts, the Spirit or immortall Soule, indued with reaſon, will, and deuine vnderſtanding: the naturall affections or powres of the Soule as indifferent ſpurs to prouoke, ſtirre vp and pricke forward vnto vertue or vice: and the terreſtriall Body, wherein *Sathan*, by tempting of *Adam*, hath written the law of Sinne. All which parts of *Man*, at the firſt were in ſuch perfect order and concord framed together, as neither the immortall *Spirit* did conceaue any thing, the natural powers of the ſoule deſire any thing, nor the terreſtriall body execute any thing, contrary to the will of God. All creatures vnder Heauen beeing obedient to the body of man, as the ſubiect to the *Prince*: the naturall body obedient to the reaſonable ſoule, as the ſeruant to the Maiſter, & the reaſonable ſoule (with his affections) obedient to *God* the creator, as the childe to the father: till that curſed *Serpent*, our mortall enemy, found meanes to ſet them at variance & diſcord. Since which time the nature of *Man* became ſo frayle and weake, the occaſions vnto euill ſo many, and the illuſion of *Sathan* ſo prompt & ready, that except *Gods* eſpeciall grace preuent him, he is apt & prone vpon euery light occaſion, to yeeld vnto ſin and wickedneſſe, being

1. Theſ. 5. 21. 1. Co. 2. 11

Ro. 8. 5. 17 7. 13. 1. Pe. 2. 11

Gal. 5. 1. 5.

more easely brought to conceaue an errour by one little word, then the truth by a long tale: & sooner seduced to consent vnto vice by one small example, then conuerted vnto vertue by many vehement perswasions.

Cap. III.

Of the miserie of Adams posteritie, and vanitie of the world.

FOr-asmuch as of all other vices, that old rooted infecton of *Pride*, *Vaineglory* and *Presumption*, is most vniuersally grafted in man: there is nothing more necessary to suppresse and subdue his haughty affections, then continuall remembraunce what he is, from whence he came, and whether hee shall. That in calling to minde, his base mettle, his wretched condition, and mortall generation, he may the rather bee moued more humbly and lowly to conceiue and esteeme of himselfe. Eccle. 7.

What is Man? *Telluris inutile pondus*, an vnprofitable lump of earth, like as one might say to a peece of yce, thou wast water, thou art water, and to water shalt thou bee turned againe. Man what

So

So Man was earth, hee is earth, and to earth hee ſhall bee turned againe. Thou haſt faſhioned mee of mould and earth (ſayth *Iob*) and I am become like duſt & aſhes. Iob.

O homo (ſaith *Chriſoſtome*) *ſi conſideras, quid per os, quid per nares, quid per cetteros meatus egrediatur: numquam vilius ſterquilium inueniſti.* Chriſoſt.

What is Man? his matter is baſe ſlime & clay, his nature, weake & feeble, his birth paine & ſorrow, his life, vayne and miſerable: his ſtate, ſlippery & vncertaine, his time ſhort & tedious, his ſins horrible & filthy, & his end grieuous & lothſome.

What is Man? A mirrour of miſery: a play of fortune, and a pray of death: he is borne weeping and wayling, to ſhew his wretchedneſſe: hee liueth laughing and toying, to bewray his folly: and dyeth ſighing and ſobbing, to declare his weake infirmitie.

What is Man? *Apuleius* a *Philoſopher*, and ſcholler to *Plato*, deſcribeth him in this wiſe: *Men*, ſayth hee are liuing creatures, dwelling vpon the earth, hauing ſoules immortall, brutiſh ſeruile bodies, ſubiect to death: light carefull mindes, apt to errour, vaine in labours, diuers in conditions, long ere they be wiſe, their time but ſhort, and during life neuer content. Apuleius.

What is the ſtate of Man? *Saint Barnard* deſcribeth it in this manner. There commeth before thine eyes, ſaith he, a man, poore, naked, & miſera- Barnard.

ble, mourning that hee is a man, blushing that he is naked, weeping for that hē is a wretch, replenished with misery, and fearefull for that his time is but short. A great part of his life passeth away in doing that is euill, a greater part in doing nothing, and the greatest part in doing thinges to small purpose. And as the life of man is vaine, transitory, and miserable: euen so is the world, with all things else wherein humaine nature taketh pleasure and delight: as health, wealth, honour, wisedome, strength, beautie, or whatsoeuer.

What is the *World?* A vale of misery, a sincke of sinne, a mould of mischiefe, a denne of theeues, a Court of Sathan, a purgatory of payne, a mother to the wicked, and a stepdame to the good: where the proude and vitious are daily aduanced without desert, and the humble and vertuous oppressed without cause: the wayward and seditious befriended, and the quiet and obedient molested: the ignorant and foolish permitted to speake, and the wise and discreet put to silence, crafty dissemblers extolled, and simple innocents despised. Would.

What is the world? hir mirth is but sorrow, hir pleasure but payne, hir wisedome but foolishnesse, and hir wealth but misery: where nothing is to bee looked for, but euen a rancke of troubles, one following in anothers necke. A great trauaile is created for all men (sayth *Iesus* the sonne of *Sirach*) and Eccle.

and a heauie yoke vpon all mens children: ſome ſo pinched with pouertie, and oppreſſed with miſerie: ſome toſſed and tormented with ſtrife and contention: ſome tormented with ſickneſſe, ſores and contagious diſeaſes: that if an old man would ſet downe the tragedie of his life (from the day of his brith till his departure to his graue) a man would wonder that the body could ſuffer, and the heart could beare ſo painefull and dolorous a pilgrimage. All the godly from the beeginning haue taſted the troubles of their time.

Adam, when his children did one kill another.

Abraham, when he wandred into a ſtrãge coũtry.

Iob, when he ſaw the ſpoile, and hauocke of his goods, the deſtruction of his children, and his owne body tormented with botches and ſores.

Ioſeph, felt his part of miſerie, beeing ſould by his brethren, and impriſoned without cauſe.

Noah felt his part of miſerie beeing perſecutĕd by the wicked.

Lazarus was both ſicke, ſore, hungry, & thirſty.

Father *Iacob* complayned, that his daies were few and euill. *Dauid* ſaid, hee was a worme and no man. *Solomon* was weary of his life, beecauſe all hee ſaw vnder the Sunne was nothing but vanitie, miſerie and vexation of minde. Father *Ierome* complayned, that Sathan ſought to ouer throw him, and that his weake fleſh was ready to conſent.

The

The prophet *Ieremy*, curſed the daie of his birth. *Ionas* ſaid, it was better for him to dye then to liue. *Chriſoſtome* called the daies of his life, the daies of his ſorrow. *Nazianzen* wept that his mother had brought him forth to ſee ſuch miſerable daies.

Such trauayle hath God giuen vnto men vnder the Sunne, to be exercíſed therein.

Cap. *IIII.*

Of the race of mans life: And certenty of death.

AND as the daies of this our painefull pilgrimage are vaine and miſerable: ſo are they ſhort and tedious. The one foote no ſooner on the ground, but the other is ready to ſtep into the graue.

Man that is borne of a woman (ſaith *Iob*) hath but a ſhort time to liue, and is full of miſerie, hee ſpringeth as a flower, vadeth like a ſhadow, and neuer continueth in one ſtate.

The life of man is aptly compared to a vapour, to the trace of a cloude, to a ſhip paſſing ouer the waues of the Sea, toſſed & beaten with tempeſt: to a bird that flieth in the Aire: or a ſhaft, that is ſhot at a marke, and neuer ſtaieth till it light

on

on the ground: Euen ſo man, as ſoone as hee is borne, doth begin immediatly to draw to his end.

Certainety of death

The godly Patriarks, who liued in the firſt age of the world, ſaw many yeeres: yet at laſt they dyed. Death was alwaies the end of their ſong.

Adam liued 930. yeeres. *Seth*, 912. *Enoch* 905. *Kenan*, 910. *Mahelael*, 895. *Iarard*, 962. *Methuſelah*, 969. *Lameth*, 777. *Noah*, 950. and they dyed, ſaith the text.

Abraham, the Father of the faithfull: *Dauid*, a man according to Gods owne heart: *Iohn Baptiſt*, of whom our *Sauiour Chriſt* ſaith, there hath not riſen a greater among the children of women: yet they dyed.

All the Prophets, Apoſtles, & godly Martirs wer greatly in Gods fauour; yet they dyed. Rich and poore, wiſe men & fooles, learned and vnlearned, godly and vngodly: all muſt follow the daunce of death. Many are gone before, the reſt muſt follow after. Wyſe *Solomon*: Rich *Iob*: Strong *Sampſon*: & faire *Abſolon*, haue trode the path of al fleſh. Great *Alexander* cõquered the whole world: yet could finde no weapon to conquere death. The ſtiffeſt ſteele yeldeth to the hammer: the ſtrongeſt Oke to the Axe: and the ſtouteſt hart vnto nature.

And as death is a thing of all other moſt certaine and ſure: ſo is the time moſt vncertaine and doubtfull. The Lord in his woord hath reuealed vnto man many notable leſſons, touching

the knowledge of his will, yet not the day of his death, knowing that as the course of his life is the race vnto death, so is death the gate to eternall life.

So though our Bodies layd shalbee
to rot in loathsome graue:
Yet afterwards in glorious state
more beauty they shall haue.

When Death hath held them downe a while
anone they shall arise,
Eternally in ioy to liue
with Christ aboue the skies.

Cap. V.

The defence of a Christian souldier.

FOr-asmuch as our enemyes, the children of the worlde, are more subtile, crafty, and politike in theyr generation, then the children of *God*, able to deceaue if it were possible, euen the very elect. *Sathan* can transforme himselfe into an Angell of light. *Pharohs* sorcerers could Exod.

could worke ſtraunge wonders, turne a rodde to a *Serpent*, water into bloud, and make quicke frogs. It is written that *Simon Magus* could by ſorcery flye in the ayre, turne ſtones into bread, make ſerpents of braſſe, ſikles to reape corne with out handes: images of ſtone to laugh, and dogs to ſing.

And our enemyes beeing ſo many in number as which way ſo euer wee turne vs, wee bee ſure to haue ſome of them ready to encounter vs: at our right hand the world the fleſh and the diuell watch to entice vs to our vtter deſtruction, at our left hand *Aduerſitie*, *Pouertie*, and *Affliction* of body is ready to caſt vs downe into the dungeon of diſpaire: beehinde vs our ſinnes are at hand to bewray vs, within vs our owne conſciences belayeth to accuſe vs: before vs are Gods iudgements ready to condemne vs, and hell mouth open to deuour vs.

To reſiſt theſe Tirannies, it ſtandeth vs in hand to bee ſtrongly armed with the breſt plate of *Equitie*, the ſhield of vndoubted *Faith in Chriſt*, the helmet of aſſured *Hope* and *Faith in Chriſt Ieſus*, alwayes ready to doe our beſt, and truſting in him to doe the reſt.

Cap. *VI.*

Hee that in Heauen will come to ioy with Chriſt, muſt firſt trauaile with patience vnder the croſſe of Chriſt.

AS the *Israelits* could not come to the land of promise, but by long painefull trauaile through the wilderneſſe of tribulation. The law of *Adams* children is to liue in labour, and the curſſe of *Eues* brats to ſuffer affliction: yea, all mankinde doth feele the biting of the *Serpent*. Hee that will taſt of the glory of *Heauen*, muſt firſt be pertaker of his cup vpon earth: he that after death will reioyce at *Chriſt* his preſence, muſt firſt in his life time mourne for his abſence: There is no other way left for the members, then to follow their head, the diſciple is not aboue his maiſter: nor the ſeruant aboue his Lord. Seeing the good man of the houſe, hath ben called *Belzebub*, *Glutton* and a companion of the wicked, how can the Seruants looke for better entertainment? All the *Apoſtles* and godly *Martirs* ſuffered with patience the troubles and perſecutions of their time, to obtaine the kingdome of Heauen. Patience.

Eſay had his carkas cut a ſunder with a wodden ſaw. *Amos* thruſt into the temples with a nayle. *Daniell* condemned to the *Lyons*. *Ieremy* and *Steuen* ſtoned to death. *Iohn Baptiſt* and *Paul* beheaded. The three *Iſraelits* (*Sidrach*, *Miſach* and *Abednago*) committed to the flaming fire. *Thomas* preaching the Goſpell in *Iudea*, was ſlaine with a dart. And *Simon* Prophets.

Simon Zelotes preaching in *Britaine*, was there crucified. But these valiaunt and victorious conquerours were well assured, that prosperitie and aduersity, life and death, are all *Gods* giftes to trye the harts of men.

Ignatius (scholler to *Iohn* and Bishop of *Antioch*) beeing condemned to dye for the *Gospell*, in his greatest torments, did valiauntly comfort himselfe saying, *Iam incipio esse Discipulus Christi*, now begin I to bee the disciple of Christ.

It is written how a certayne *Pagan* tormenting a *Christian*, asked him in disdayne, *What profit hee receiued by his Christ*, who answered, *That I patiently doe suffer thy tiranny, and willingly pardon thee without reuenge*. For as a noble mans seruant is knowne by his Maisters cognisaunce, so is a faithfull *Christian* by bearing his crosse with patience.

Cap. VII.
Of true Repentance with hir inseperable furniture.

REpentance is an inward sorrow & mourning of the hart and conscience for sins committed: And contayneth three parts, first *Contricion of hart*, the second *Confession of mouth*, the third *Reformacion of life*. Repent.

Like as a man feeling his body infected, first doth acknowledge his disease: Secondly seeketh to the Phisition for remedy: Thirdly beeing cured, is carefull to keepe himselfe from future griefe by keeping good dyet.

So is it the duty of euery good *Christian*, feeling his soule infected with sinne, first by earnest repentaunce to acknowledge the same before *God*: secondly by humble and deuout prayer to seeke vnto Christ for pardon: thirdly by restrayning of his affections, prone to euill, to keepe him from falling againe.

So when a faithfull *Christian* feeling his conscience burthened with sinne, doth humbly bewaile and confesse the same with teares trickling downe his cheekes, with groning and sobbing vnto *God* for mercie, beeing easely wonne and intreated, straite followeth pardon in *Christ*, comfort of conscience, and quietnesse of minde.

In such manner the Prophet *Dauid* confessed his sinnes to be more in number then the haires of his head. *Manasses* bowing the knees of his heart vnto *God*, confessed his faults to be more in number then the sands of the Sea. *Ezechiah* turning his face to the wall, mourned heauely. Kings.

Mary Magdalen fell downe behinde *Iesus* and lamented pitefully: *Peter* remembring the words of *Christ* after hee had forsworne him, went out and wept bitterly.

Thus

Thus wherſoeuer true repentaunce goeth beefore with hir inſeperable furniture (as humble *Confeſsion*, *Faithfull prayer*, and amendment of *Life*) the *Remiſsion* of ſins doth ſollow after. And wher thackowledging of ſins leadeth not the way, there the gates of *Gods* mercy are alwaies ſhut.

Cap. *VIII.*

Of true Faſting.

FAſting ſerueth to three endes, firſt to mortifie and ſubdue the luſtes of the fleſh, the ſecond to ſtir vp our mindes to meditation & praier, the third to be a teſtimony of our inward humilitie, & dutifull obedience to the will of God. Faſting.

We ought to faſt, ſaith *Saint Ambroſe*, to keepe our bodies from ſurfeting, & our ſoules from ſinning.

The diſeaſes of the minde, ſaith *Saint Ierome*, are healed with praying, & the luſts of the body with faſting. For euen as a wanton pampred horſe doth ſtriue to caſt his rider, ſo doth a wanton pampred body by nature reſiſt againſt vertue.

It is good to faſt, ſaide *Saint Ambroſe*, but better to giue Almes. When the luſtes of the fleſh are mortefied, our wronged brother ſatisfied, and

and our needie neighbour relieued: then God with our fast is well pleased.

Saint *Augustine* in his Sermon in the Wildernesse, saith,

The sick for lack of stomack fast,
the Poore, for want of meate:
The couetous chuffe to spare his purse,
the Glotton, more to eate:
The Apish Ipocrite for praise,
a good man for his Soule health alwaies.

Cap. IX.

A briefe exhortation to Christian Religion.

AS the wise men of the East did offer vnto *Christ* their costly presents, of *Gold*, *Frankencense*, and *Mirh*: so the most precious thing that wee can present vnto him is, the Gold of *Faith* & sure *Hope*, the *Frankencence* of *Zeale* and true *Deuotion*, and the *Mirh* of *Vertue* and *Charitable liuing*. Math. 2.

To honour him with due obedience, and depend wholy vpon his prouidence, ioyning alwayes practise with knowledge, deedes with words, keeping with hearing, walking with talking,

ing and expreſſing with profeſſing, knowing that not the hearers of the word, but the doers therof ſhalbe ſaued.

Not euery one that cryeth *Lord, Lord*, ſhall enter into the kingdome of Heauen, but hee that doth the will of my Father which is in Heauen.

If yee vnderſtand theſe things, ſaith our *Sauiour*, happy are ye, if ye doe them: bleſſed are they that heare the word of *God* and keepe it. Ioh. 13. 17.

Hee that heareth the word willingly, vnderſtandeth it rightly, beleeueth it faithfully, applieth it profitably, and keepeth it diligently, ſhall ioy with *Chriſt* aſſuredly. And thus is *Religion* or godlyneſſe, the ground of conſcience and true deuotion.

Iohn heard a voyce from Heauen ſaying, *Bleſſed are the dead which dye in the Lord, euen ſo ſaith the ſpirit*, that they reſt from theyr labours, and their works follow them. And hee that will dye in the Lord, muſt firſt bee carefull to liue in the Lord.

It is an infallible rule: *Qualis vita, Finis ita*, to him that liueth vertuouſly, *God* doth alwaies giue grace to die faithfully. A ioyfull death followeth a charitable life, and a happy life inſueth ſuch a death.

So he that liueth to die well, ſhal aſſuredly die to liue better: ſuch as liue like *Wolues*, doe often dye like *Swine*. And commonly after a diſſolute life (without feare of death) followeth a deſperate

death without hope of life. And it agreeth with all equitie right and reaſon, that ſuch as in lewde behauiour haue paſſed their time, ſhall by rigour of iuſtice receaue their end.

Cap. X.

An Exhortation to continue patient in Aduerſitie.

Aduerſitie

IT is required in a true *Chriſtian* to bee ſtrongly armed with *Patience*, and to abide firme and ſtable in time of temptation and tryall, ſo that neither proſperitie nor aduerſitie, weale nor woe, life nor death, can once moue, quaile or diſcourage him. Worldly *Riches* are ſubiect to many miſhaps, bodely health is taken away with ſickneſſe and by age, that daily creepeth on, *Beautie* is ſoone conſumed: But a true conſtant minde, comforted by *Gods* holy ſpirit, no chance or miſfortune can alter or quaile.

Elias in the wilderneſſe, *Iohn Baptiſt* in the deſart, and *Peter* in priſon (with the reſt of the *Apoſtles*) whoſe commendacions by *Chriſt* himſelfe are very great, not onely for leauing their parents, friends & country, to follow him, neither for their godly

godly kinde of liuing, but by continuing constant vnto the end. You haue bidden with mee, sayth our *Saiour Christ*, in my temptation, and I will giue you a kingdome. Be faithfull saith our *Saiour* to the end, & I will giue you a crowne of life.

He that ouer-commeth shall possesse all things, and I will bee his *God*, and hee shall be my *Sonne*, and shall eate of the tree of life, but he that taketh the plough in hand and looketh backe, is vnmeet for the kingdome of Heauen.

Not euery one that worketh in the vineyard, but he that coutinueth till night, hath the pennie: not euery one that fighteth, but hee that getteth the victory, hath the crowne of triumph: not euery one that beginneth well & doth good for a time, but he that endureth to the end shalbe saued.

Happy and blessed is hee whom the father of mercy indueth with his interior grace, so to work, runne, and persеuer, as in the end he may say with the *Apostle*, *I haue fought a good fight, and got the victory: I haue finished my course and woone the price: Christ is to mee life, and death to mee aduantage.*

Cap. XI.

A comfortable consolation to the faithfull children of Christ.

PLuck vp thy hart & reioyce, little poore diſpiſed flock, for the Lorde hath heard the voice of thy weeping, whoſe will and pleaſure is to giue thee a kingdome; *Great are the troubles of the Righteous, but the Lord is the defender of the righteous cauſe, & wil deliuer them out of all.* Euen as a Father pittyeth his owne ſonne, ſo is our *God* mercifull vnto them that feare him. I haue beene young, and now am olde, ſaith *Dauid*, yet ſaw I neuer the righteous forſaken, nor his children begge their breade. Rather then *Elias* ſhall periſh for foode, *God* will prepare the *Rauens* to feede him. Rather then *Sampſon* ſhall decay for drincke, *God* will bring water out of an Aſſes law to refreſh him. Rather then *Iſraell* ſhall ſterue, the *Lord* will raine *Manna* from Heauen: & rather then his people ſhall faint with thirſt, the *Lord* will turne a great *Rocke* into a mightie fountaine. Yea rather then harme ſhal come to any one of his choſen, he wil ſet his *Angels* to preſerue thē

The mountaines ſhall moue & the hils ſhall fall downe, but my louing kindneſſe ſhall neuer bee remoued nor fall away from my elect, ſaith the *Lord*: whom the *Lord* loueth he chaſteneth, & yet delighteth in him, as a Father in his ſonne, becauſe thou waſt beloued of *God* (ſaith the *Angell* to *Tobias*)

as) it was neceſſary that temptation ſhold try thee. Like the heardsman, when any of his flock is vnruly & ſtraieth from his fellowes, ſendeth forth his dog not of malice, to hurt or deuoure him, but of loue to ſaue & reforme him, euen ſo our ſauiour *Chriſt* (being our heauenly ſhepheard, when his ſheepe goeth aſtray & offend him: he ſendeth out his dog of tribulation, not of enuie to deſtroy or harme them, but of fauour to correct and amend them.

Euen as *Moſes* by ſtriking the hard ſtonie rocke with his rod brought forth plentie of water, euen ſo *God* by ſtriking the hard ſtony hart of man with affliction bringeth forth teares of contrition. And as in the goldſmithes forge, the gold is fined, & the coales burned: ſo in the forge of temptation & trouble, the faithfull are tryed, whilſt the wicked are hardned & conſumed: yea, euen as the ſeede that is caſt vpon the land, vnleſſe it endure the coldnes of raine, froſt & ſnow, can bring forth no fruite, no more can a man, vnleſſe hee beare the croſſe of *Chriſt* by tribulation and aduerſitie, bring forth true fruits of the *Goſpell*.

Cap. XII.

Of the ioyfull ſtate of Gods children, after the laſt Iudgeent.

AS the world had a beginning ſo ſhal it haue an ending. The Heauens ſhall paſſe away in maner of a tempeſt (ſaith the *Apoſtle*) the element alſo ſhall melt with heate, & the earth ſhalbe conſumed with fire, but the Lord will create new, and the former ſhall not be remembred.

And as we are now clothed with the image of *Adams* corruptible body, ſubiect to death & miſery, ſo ſhall we then bee clothed with the image of *Chriſts* glorious body, changed into perfection and ſinceritie.

When *Chriſt* ſhall appeare, ſaith the *Apoſtle*, we ſhalbe like vnto him, & ſee him as he is, & though wee ſhall not then, as now, bee maintained with earthly or elementall foode, but as the *Angells* of Heauen, yet our bodies of the ſame humane nature, ſhape and faſhion, of fleſh & bones with all parts and members of a man, as in this life, not altered in ſubſtance, but changed in property. Behold my hands and my feete (ſaith our ſauiour to his diſciples) for it is euen I my ſelfe, handle mee and ſee, for a ſpirit hath not fleſh and bones as ye ſee mee haue.

And as we ſhalbe new men, ſo ſhall we haue new ſences, to vnderſtand things, not as they ſeeme but as they are in deed, & behold the diuine Maieſtie

of

of *God*, face to face: the fruition of whose glorious presence, as the originall fountaine from whence all wisedome, gladnesse, ioy, vertue and true felicitie proceede, shall so rauish, content and satisfie euery member, power and sence of both bodie and minde, with such full perfection of pleasure and delight, as neither eye hath seene, eare hath heard, tongue can expresse, nor any hart of man imagine, in comparison wherof all the desired and gladsome pleasures of this world are but fayned shewes and darke shadowes.

And as our sauiour *Christ* laid aside part of the Maiestie, tooke vpon him the forme of a seruant, & hauing performed due obedience & subiectiō, vnto his father is now aduanced to the highest dominion, and crowned with honor & glory, so that all knees shall bow vnto him. So after the last day when he hath performed the office of a *Mediator*, he shall yeeld vp into the hands of his Father, both the kingdome, name and crowne of glory, that God may bee all in all, to whose heauenly mansion the *God* of all glory bring vs for his Sonne *Christ* his sake.

AMEN.

A most

A moſt godly and comfortable Praier, in time of Aduerſitie.

Eternall and moſt louing Father, thou GOD of mercie & Iudgement, to whom all things in Heauen & earth doe bow & obey, at the continuance of whoſe glorious Maieſtie the wohle world doth tremble & quake, who hath faſhioned Man of ſlime and earth, ceueted him in his mothers womb, and deliuered him from death and hell. To thee our heauenly Father, I humbly bow the knees of myne heart, beſeeching thy Fatherly goodneſſe in *Ieſus Chriſt* to heare mee, poore wretched childe of *Adam*, begotten and borne in ſinne, diſquieted with troubles, wrapt in aduerſitie, and oppreſſed with miſerie: yet by thy ſecret purpoſe pertaine to thy kingdome. A Sheep of thy fold by election and calling, though vnrulie: A ſeruant of thy houſehold, by obedience & dutie, though vnprofitable: A ſonne of thy family by adoption and grace, though vnworthie.

I will call mine owne waies to remembrance, con-

confesse mine iniquities against my selfe,& powre out my complaint beefore thee. Giue eare to my praier O *Lord*, consider my distresse, and pardon the voice of my humble desires let the words of my mouth,and the meditations of my hart,be alwaies acceptable in thy sight,*O Lord my strength and my reedemer*.I haue sinned grieuously, O mercifull *God*,against heauen and beefore thee,& now in the vexation of my pirit,& the anguish of my soule,remembring thy fatherly kindnesse toward penitent sinners:I appeale to thy eternall mercie, acknowledge my wickednesse, and lament my grieuous offences. Ioh.13 17.

My hart is broken with sorrowes,my life waxen olde with heauinesse,& my yeeres with mourning How long wilt thou be angry with thy seruant O *Lord*? howlong shall I seeke counsaile in my soule,and be so vexed in my spirit? how long shall I poore sorrowfull wretch, bee tossed with these troublesome floods of mortalerie,bewailing the tediousnesse of this my irkesome pilgrimage?

The infant ouercommeth his mother with crying,the childe his father with weeping, and the seruant his maister with submission,and wilt thou be no more intreated o *Lord*? wher are thy gender mercies which haue beene euer of old?our fathers hoped in thee and were deliuered,they put their trust in thee and were not confounded.

Thou art the Father of the fatherlesse,and the

helper of the friendles: thou haſt alwaies hard the humble deſires of the poore, and thou prepareſt their hartes to call vpon thee, and thine eares harken therevnto: thou deliuereſt them from wrong, and right deere is their blood in thy ſight.

Why art thou ſo full of heauineſſe then, O my ſoule? and why art thou ſo diſquieted within me? O put thy truſt in *God*, for I will yet giue him thanks, which is the helpe of my countenaunce, and my *God*, yea though hee kill mee, yet will I truſt in him: I will ſing vnto the *Lord* ſo long as I liue, and will praiſe my God ſo long as I haue any being.

He hath chaſtened and corrected mee, but not giuen me ouer vnto death: and therefore my hart daunceth for ioy: my fleſh ſhall reſt in hope, and in my ſong will I praiſe him. I will honor him with due obedience, ſerue him with feare, and reioyce vnto him with reuerence.

Rebuke me not in thine anger O *Lord*, neither doe thou chaſten mee in thy heauie diſpleaſure: forſake me not in mine old age, when my ſtrength faileth me: but comfort my heauineſſe, pittie my miſery, and relieue my neceſſitie.

Cleanſe mee from my ſecret faults, and pardon the ſinnes of my youth. Graunt mee a new hart, a new minde, a new ſpirit, and a new life: and I wil offer vnto thee the ſacrifice of thanksgiuing, and reioyce in my ſaluation, O thou moſt higheſt.

Thy

Thy teſtemonies ſhall delight my ſoule, in the daies of my trouble, thy ſtatutes ſhall be my ſongs in the houſe of my pilgrimage, and thy law ſhalbe deerer vnto mee then thouſands of Golde and ſiluer. To thee, O heauenly Father, the Sonne and the Holy Ghoſt, three diſtinct perſons in Trinitie, and one God in power, might, and maieſtie, bee euerlaſting glory, perpetuall praiſe, and eternall thancks for euermore, world without end.

Amen.

The Lamentation of the loſt Sheep.

FRom the greene paſtures Mounts and holy meades Pſal. 119.
and from the chriſtall currant of thy loyes:
The Wollfe hath chaſt mee, and foule errour leades
my ſoone ſeduced ſteps to ſuch annoies.
that where I feede my ſtaruing foode deſtroyes.
Seeke mee, deere Shepheard, els I ſhall bee loſt,
from bleſſed vales to thornes and thiſtles toſt.

O ſeeke mee Chriſt, as once thy mercie ſought
down falling Dauid from thy mountaine lawes,
Oh ſeeke thine owne, thine owne whom thou haſt bought,
And keepe mee from the Dragons open iawes,
Where ſinne betrayes for euery ſlender cauſe.
For from the treaſure of thy ſacred ſide,
thou paidſt the ranſome for accurſed pride.

With ſhame-ſicke Adam haue I hid my head,
vnparadiz'd from my Angel-lik'ſtate,
And from the preſence of thy Father fled.
My ſoule ſepultur'd in my bodies hate
my heape of ſinnes haue bar'd, that bleſſed gate,
Was opened wide by that deepe ſluce was made
within that 'Ownde where mercies balme was laid.

Paine

Paine perced Shepheard, Maiſter of that fould,
olde Iſraell brought into thy ſpacious fielde,
For which thy ſelfe thy glorious ſelfe haſt ſolde,
making a dearth ſuch ſtore of Manna yeeld.
with which the parch t and deſert plaines were fild.
That where thy Lambs from ſweet repaſt were driuen
they banquet with celeſtiall foode from Heauen.

Thou drankeſt fretting Vineger and gall,
to make their bitter waters honny-ſweet
That ſpongie moyſture that in deadly thrall
for thy pale lips the ſons of wrath thought meete.
from ſuch a holy Shepheard who would fleet.
None but my ſelfe, who hauing loſt my marke
wander alone in ſhames diſpiſed darke.

Behold my feet intangled in the bryers,
and enuious brambles teare my fleece away.
To looſe them Lord, my gaſhing ſoule deſires
leaſt to the Rauens I become a pray,
ſuch fruit they reape that runne ſo far aſtray.
Then on thy ſhoulders take mee to thy folde,
the Sheepe whom thou haſt bought, and Sathan ſolde.

The high way to Heauen.

Fiue talents didſt thou pay, wheron was framed,
the ſeale of death, Impreſt with crimſon Blood:
Two in thy Hands, two in thy Feet remain'd,
one in thy Side: thoſe bought that heauenly food,
that feeds the Soule with his eternall good.
Laie mee downe then, ſweet Chriſt and let mee feed,
on that for which I ſigh, and thou didſt bleed.

An Exhortacion to continew all Subiects in their dew obedience, together with the reward of a faithful subiect to his Prince.

To the Reuerend Lo. Bishops and the Clergie.

FOR-asmuch as your ecclesiasticall office is giuen you from God, as the next principall members (vnder the head) to gouerne the Common wealth of this misticail bodie: and that there is required at your hands an extraordinarie dutie touching the function of the Soule. Let mee entreate you to be as vigilant as the fiue wise Virgins, hauing Oyle alwaies in your Lamps, against the Bridegrome comes forth of his chamber. Your office is the Soule of the Laitie, the heart of gouernement, & the verie Epitome of all obedience. From you as the *Moone* boroweth hir light of the *Sunne*, all inferiour Ministers take their order of perfection. Let then your doctrine be pure & stedfast like *Moyses* bush, that alwaies burned but neuer consumed: your preaching in season, and out of season, and your conuersation as spotlesse as the sacrifice of *Turtles*. You best know what plentie of *Manna* hath rained in *Israel*, & how many *Homers* ful euery man ought to gather: Be not any of you ỹ first ỷ gather more then is commanded, & in mistrust of Gods benefits

fits infect the whole land with the vice of *Auarice*.

You ought ratherto be like *Pellicans* in the wilderneſſe, who in tender loue, peck the blood from their breaſt to feed their yong ones. You ſee with your viſible eies how wonderfull almightie *God*, hath alwaies preſerued the *Queenes Maieſtie*, from the ſnares of hir manifold enemies.

And in you principally lies the ſacrifice of thancks giuing, it is you that ought to daunce before the tabernacle, & to goe with the people to the Arke of couenant: that your righteouſneſſe may bud like *Arons* rod. It is you that ought to flie foorth from this toſſed *Arke*, & like the Doue, bring the Oliue braunch of peace in your mouthes, & tell the people, that if they returne, *God* wilbe their *God*, and ſend a truce to their diſtreſſed ſoules by you his ambaſſadors. Num.17.8. Gen.8 11.

Flie not to *Tharſis*, when you are ſent to *Nineue*, leaſt deuouring diſtruction attend you: nor with the *Man* of *God* goe not out of the way, leaſt a Lion teare you in peeces. But ſtill be conuerſant with the Lord, that your faces may ſhine with *Moſes*, when he came from the *Mount*, and bring the image of Gods glory to the people in your foreheads: you muſt beare, with *Aron*, the breſtplate of iudgement vpon your harts. There muſt be grauen vpon your forefronts, *Holineſſe* to the *Lord*, and your ſoundes muſt be heard when you goe into the holy places before him. Exo.34.30. Exo.38.30. Exo.35 36

So

So ſhall yee ſtand like mount *Synay*, neuer to be remoued: and your golden candleſticke ſhine in the Temple of the *Lord*. Remember the charge your maiſter *Chriſt* gaue to his ſeruant *Peter*, binding him three times, aboue all things by his feruent loue, and the deere affection he bare to his Maiſter to feede his ſheep: to bee with *Paul*, the faithfull *Ambaſſadors* of *Ieſus Chriſt*, as though *God* did beſeech you through vs: we pray you in *Chriſts* ſteed, that ye be reconciled to *God*. With *Paul* like wiſe to be an example of life & doctrine, as in theſe words: And follow hard toward the mark, for the price of the high calling of *God* in *Chriſt Ieſus*. Let vs therefore, as many as be perfect, be thus minded, if ye be otherwiſe, *God* ſhall reueale, euen the ſame vnto you. 2. Cor. 5. 2. Phil. 3. 14.

Yee are, moſt Reuerent, the ſalt of the earth, which wanting ſauour, is to be troden vnder foot: ye are the light of the world, a citie that is ſet on a hill cannot bee hid, let your light therefore ſhine, that they that ſee your good workes, may glorifie yonr father which is in Heauen. Mat. 15. 13

Thus vnworthie to counſaile ſo graue aduiſements, as if the body ſhould inſtruct the Soule, I onely like a trauailer in his pilgrimage, ſeeing a King goe out of his way, tell him there is a better, a more perfect and a ſtraighter: So referring you to your Maſters reward, who hates a hidden talent, I beſeech that *God*, who guideth *Iſraell* by day Exo. 13 21

in a piller of clowde,& by night in a piller of fire, to direct your earthly bodies & ſpirituall ſoules to his ſeruice. Amen.

To the true Nobilitie of this Realme.

TO ye Right Honorable, that are the props & ſupporters of a kingdome, that like *Atlas* ſhould beare the waight of Heauen on your ſhoulders, giue me leaue to ſtretch forth the Artires of my hart,& as in a tempeſtious time, in peace vnite you together like one body, obedient to one principall head. In that worthie member, the *Hart*, the monarch ſeate of our *Microcoſmos*, ſhould be your reſidence, with in whoſe center as in a *Princes Court*, are diuers receptacles for you to inhabit in. Then as branches extending from the lofty *Ceder*, being fed by one roote, doe notwithſtanding cheriſh one another with their naturall ſap. So like the true ſtocke of *Nobilitie*, diſcended from your worthie anceſtors, be you combined in a coniunction of vnſeperable aide, that the body of the tree, may be comforted in ſo happy an iſſue, & in the proudeſt blaſt of conſpiracy, keepe you ſtil vnremouable. Be ye like faithfull *Mardocheus*, ſpotles in your waies, when traitors like proud *Haman* ſhall periſh in their own complets. For if yee pleaſe to peruſe our *Hiſtories*, both

Eſter.

both ecclesiasticall and prophane, yee shall finde, that neuer traitor to his natiue *Prince*, but had his reward threefold return'd into his wicked bosom. And though it hath pleased *God*, sometime to suffer them (the cause best knowne to his sacred pleasure) to bring to passe their hatefull purposes: yet as a woe pronounced to them by whom such euils come, their mischiefe hath not past without greater mischiefe reguerdond. There is none of your Honorable societie, but knowes that treason is the deuider and seperater of all good things, & a fatall diſioyner of perfection, bringing with it ruine, and the mercilesse substitutes of war: where on the contrary, obedience is the sinowes of the state, & glewes the harts of *Nobilitie* together, like one indiuisible substance. And as the seauen leane Kine in *Pharaohs* dreame, deuoured the seauen fat, yet themselues not the fatter: so stands it with treason, like a cormerant, it deuoures all: yet is it selfe the better by nothing. What greater paterne of miserie can ther be, then a kingdome deuided in it selfe, it is like the dangerous Eclipse of the Sun: nay like the vnnaturall seperation of Heauen, that brings all danger and distruction. No plague of *Egipt* comparable to that miserie, for ciuile discention is the gate to let in ruine, and forraine innasiō: it is like a wedge of iron, that entring into an Oke, disseuers both sides in seuerall peeces, & makes them both fit for the fire. Gene 41.4

The floriſhing ſtate of *Rome* was deuoured by that *Monſter*, and all tranquilitie ſwallowed at a bit by that hedius *Leuiathan*. It is like the blinde *Mole*, that louing ſtill to bee miſchieuouſly labouring, toſſeth vp hir owne deſtruction.

Let then, Right Honorable, that acceptable ſacrifice of your harts be offred to our gratious *Soueraigne*, which far exceeds the externall offices of fained affection, who with an eye of vigilance, will, no doubt, regard your vertues: and like the cheerefull comfort of the *Sunne*, with hir bleſſed countenance, make your yong bloſſomes come to pleaſant fruit, and bring the fruit by comfortable warmth to full maturetie.

By this meanes, ſhall your *Phenix* liue ſtill, & you be made moſt happie in hir freſh renuing. *God* ſo direct your harts to worke in you vnfained loyaltie to hir ſacred *Maieſtie*, and deadly hatred to felfe deuouring treaſon: Amen.

To the Ciuile Maieſtrates, the Lord Maior and the Shrifes of London: and other inferiour officers.

THe naturall care that your loyalties haue euer borne to your Soueraigne, ſince your firſt floriſhing time, both in peace and war, hath in ages paſt (as deedes worth regiſtring) beene recorded: yet it hath bene manifeſt when

when *Princes*, that heeretofore haue grouerned, haue held the raines with a more ſeuere hand, then in our time (*God* be thanked) yet yee haue without repining willingly ſuſtained, as giuing place to time, to fortune, or both.

And as in all dangerous *Commotions*, you haue made apparant your forward loues and loyalties, to hir *Maieſtie* & your natiue countrie, ſo it cannot be doubted but your vigilant care, confirmed in perfect reſolution, like the helping hands of a diſtreſſed body, will in all loue, when occaſion ſhall ſerue, miniſter, as to your ſelues, the faithfull aſſiſtance of all your powre. Wherein you ſhall finde our *Soueraigne*, like a careſull *Mother* with *Heſter*, be ready to offer hir ſelfe for hir people, & with *Iudith*, to dread no daunger to preſerue hir owne nation.

I know it is yet extant in your memories, how careſull ſhee hath beene to ſend comfort to forreine diſtreſſed *Chriſtians*, & with the help of *God*, hath deliuered them, where otherwiſe, like a flock of Lambes, not able to defend themſelues, their throtes had line open to a heard of ſauage *Wolues*.

How much more then, hir highneſſe ſhewing ſuch compaſſion to ſtrangers, will ſhe haue eſpeciall regard of hir naturall people, and in moſt eſpeciall to you that are, by often appreciation, tried to be of hir moſt faithfull, loiall & deereſt ſubiects.

The tirants *Nero*, *Diocleſian*, and *Phalaris*, who

moſt bloodely diued into the bowells of their friends and ſubiects, being Heathen, were obeied both in loue & feare, though their tiranny extended to all licentious & vnciuile proceeding. How much more then ought ye, hauing a moſt *Chriſtian Prince* to gouerne yee, that tenders the pricking of your finger, as a wound neere hir owne heart, to proſecute hir *Princely* affectiō with pure integritie. I vrge not this, as though your loues were doubted, or held in the ſuſpence of vnequal ballance, but as remembring you of that which cannot be to often mentioned, conſidering the danger of diſloial ſeducers, that thinck to bribe the faithfull harts of hir *Highnes* louing ſubiects (as the *Diuell* that ſoweth *darnel* amongſt the beſt *wheat*) with their falſ ſhewes & deceitfull practiſes: or like the *Crocodile* in *Nilus*, that weeps like a child, till ſhe alure ſome paſſengers, & then appearing in the nature of hir ougly ſhape, extends hir hunger bitten paunch, & preſently deuours. Of ſuch peſtiferous natures are all glozing ſiccophants that guild their pretences (to keepe the counterfait vnſpied) with ſuch falſe ſuggeſtions, carrying no ſhew of reaſon or truth: but like the *Diuells* that entred into the heard of *Swine*, when they cannot haue liberty or licence to do one miſchiefe, couet to enter into another, ſo their mallice may be ſet on work. But to withſtand ſuch, I know both your ciuile pollicie is able, and your well inſtructed mindes very willing.

Heerein

Heerein ye ought the rather to be throughly confirmed, ſeeing how God hath from the beginning of hir Maieſties reigne, defended hir in all maner of enuious aſſaults, and layed their owne euill, vpon the wickedneſſe of their owne heads. And hir Maieſtie is throughly perſwaded of your fidelitie, and ſound incorruptible loue to hir Crowne & dignitie: & that you will hereafter be chary to diſcouer to hir, if need ſhalbe (as god forbid) any miſchief lurking like the poiſon of *Aſpis*, vnder their lips, then others ſhold by wiſe pollicie inkindled by hir tender loue, bring the ſame to euident light. And as in a late proclamaciō ſhe promiſed in the cōtinuance of your dutiful & fervent affectiō, ye ſhal finde hir more careful of your welfare, then hir owne; more deſirous of your preſeruacion thē hir owne: & that no perticuler hurt or diſcōtēt ſhalbe wrōgfully impoſed vpon you: but ſhe in hir princely nature wilbe redy in perſō both to heare it & to right it. I know that in ſome forreine coūtries (*yet in Chriſtendom*) they can ſcarce ſuſtain their bodis with ſuch meat & drink as they like, *yet is neceſſary for thē*, & with ſuch other things as the nature of man requires, but as yoked with a domeſtical ſeruiletie, they are cōſtrained to pay tribute for the vſe of them, & giue double, both for their appetite & ſuſtenance. God forbid (as thāks be to God it is not) that the ſubiects of *England* ſhould be oppreſſed with ſuch tedious clogges.

This

This as one feruent in affection, aduising (wher I know notwithstanding, there is a setled vnitie of loue) euen as you hope to haue your soules lift vp on high, and your coffers enriched on earth: as yee looke to haue your warehouses filled with *Gods* blessings, to haue your wine good, and your oyle fat: so once againe I stir you vp, like a flame that is quickned with blowing, to loue God, obey your Prince, and be carefull for your country, so shall hir proudest enemie die at your feete, and ye bee made worthie instruments (like a tower of Marble) to defend hir sacred Maiestie, whom God continue long in all ioyfull health and prosperous life: Amen.

To the true and faithfull priuate subiect.

AND now beloued countrimen to you in generall, that carry with you the full currant of affection, the swiftest streame of deepe guiding loue, not to bee reuerted or turned backe by the vehement oppotition of my resisting winde.

To you, as to the open marke, wherto my hart leuells hir pretended aime (being the vpshot of mine exhortacion) I send this louing and friendly

ly councell. Like to a ſtrong Citie fenced about with impregnable walls: ſo ought you to be in time of domeſticall rebellion or forreine inuaſiō. For you are the maine battaile, the ſtrēgth & truſt of your coūtry: & to you belōg a chief truſt in this required preſeruacion. Euen as hir highneſſe may wel be compared to the apple of our eye, of which naturally (by reaſō it is tender vnto vs) we haue a diligent care: ſo ought you to ioyne your whole body of defence, both armes, legs, feete, & hart, to protect hir roiall perſon, without ſecret grudging, priuate muttering, or vnnaturall controuerſie.

You ought to be like ſtedfaſt Rocks in the Sea, readie to front euerie ſtorme, and to withſtand (without remouing) the moſt bitter blaſt, that either winter or foule weather affords.

To conclude, I beeſech God in his infinit mercie ſtur vp in you deare affecting loue to hir Maieſtie, who for the comfort of his choſen, & maintenance of his truth, hath defended hir highneſſe this 44 yeeres, our moſt merciſull Gouerneſſe: Mercie hath alwaies ſitten at hir Maieſties right hand, and houered about hir lyke a continuall handmayd. Mercie is the wedding Ring, that like an vnſpotted Virgin hath (married hir to our *Saiour Chriſt*. And ſetled hir Highneſſe, the faithful preſidēt of his trew Church, wherin long may hir Maieſtie cōtinue many happie & peaceſull daies, to the glory of God, & comfort of hir ſubiects. Amen.

G. What

VVhat a faithfull ſubiect is.

A Good Subiect, next to the *Diademe* that adornes a *Princes* head, is the chiefeſt ornamēt that decores his dignity. He is as the precious Baulme that anoints his browes: and is neerer to his hart, then his Scepter to his right hand: as ſweet in his noſthrills as the groues of *Gylead*: & more precious in his ſight, then *Solomons* yuorie throne couered with pureſt gold.

His hart is clothed with peace, like Mount *Oliuet*, and his eyes as harmleſſe as the ſight of a *Doue* His tongue ſounds like the Harp of *Dauid*: and his lips deliuer the happineſſe of loyaltie: his eares are the portalls that receaue vnderſtanding. & all perfection from thence is conducted to the hart: His hands are readie to fight the battailes of the Lord: & his feete (ſhunning the ſteps of blod) are bent alwaies to walke in the pathes of innocencie. Thus excellent in the ſight of the Prince, ſhines a faithful Subiect, more gorgeous then the *Ephod* of *Aron*: and more ſumptuous then *Solomon* in all his Royaltie. Who ſo is this to his Prince & countrie, the Lord will proſper him, & he ſhalbe bleſſed in an euerlaſting generacion: And for one of theſe benefits hee receaues in earth, he ſhall haue a million in Heauen. For one

of

of theſe perfections he pertakes of in this world, numbers aboue nomber, ſhall attend him in the world to come. And his Prince ſhall thus pray for him, and bleſſe him, as *Solomon* dyd his ſubiects. *And the King turned his face and bleſſed all the Congregacion of Iſraell, and ſaid: Bleſſed be the Lord God of Iſraell, who ſpake with his mouth to Dauid my Father: and hath with his hand fulfilled it.*

And though my ſelfe may ſay with *Iſaie, I am as a worme and no man:* yet (I ſpeake it in deſpite of vaine glorie) I would with all my hart as an *Iſaac* in the hands of *Abraham*, ſerue as a Sacrifice, to doe my *Prince* & country good. For ſurely hee cannot bee a true ſeruitour of God, that is not a faithfull ſubiect to his Prince. Neither would I iudge my felicitie in this world anſwerable to that, if once my ſoule might bee imployed to pleaſe my Prince, and benefit my country.

For all the offices of humanity depēd onely vpon theſe principall performances, for I know by that meanes there comes a bleſſing from a far, a reward full of ioy, which none elſe are worthy to obtaine, which reward I hartely pray the great rewarder of all to ſend to the true, loyall, and faithfull ſubiect: and ſo with one voyce proceeding from one vnitie of hart, let vs all ſay faithfully, God ſaue the *Queene*. Amen.

The discription of Loyaltie.

ABoue the Clowdes wher sprangled tropes of Stars
adorne the precious bosome of the Skye:
Where heauenly peace abandons breaking Iars,
and all the Consort that is tun'd on high:
Send foth their delicate melodious sound,
that make those christall vaults with ioy abound.

Within the bright Imperiall Orbe of rest,
where soules of Saints on golden Alters set:
And in the Lambs sweet breath are onely blest,
where thousan' graces millions more beget:
Is Loyaltie inthrond in blessed Chaire,
most gorgeous in attire, most heauenly faire.

About hir Head, the swift wing'd Cherulines,
houer their siluer pinions in hir eyes:
And the sweet Spheares with glorious Seraphins,
vpon hir shining brow with blisse arise:
No stormie Clowde can vaile hir beauteous face,
beecause there burnes the holy lamp of grace.

Truth

Truth ritchly clothed in milke white ornament,
ſtands at the right hand of this happy Saint:
From whom the words of righteouſneſſe are ſent,
whoſe cheerefull hopes by Enuie cannot faint,
But as the Daughter to the Higheſt Power,
ſhee ſits defended in a ſtrong built tower.

Vpon hir left hand Hope hir anker waues,
on whom hir deere ſucceſſe doth ſtill attend:
Nor doth ſhee feede hir ſeruants with delayes,
but they that on hir ſacred ſtate depend:
With bounteous hand ſhe giues ſuch rich reward,
as vading fame hath neither ſeene nor hard.

And as great Michaell with the Dragon fought
about the choſen Moſes ſacred bones:
So ſhee contends with Traytors that haue ſought,
to touch the harts of Gods annointed ones:
And like th'archangell giues them all the foile,
that lift their hands a Princes life to ſpoile.

The Authors true commendation of the vertuous and honorable Ladies *Anne Counteſſe of Warwicke, and Margaret* Counteſſe of Cumberland, two of the noble affected daughters, of the late Right Honorable Francis, called the good Earle of Bedford.

Who couets vertues Honor truely to commend,
Muſt let his Muſe to higheſt pitch extend.

NOw Fame flies forth with vertuous Phenix wings,
and ſings hir fictiue motions on the ground:
Now that the ſound of Honor which ſhee ſings,
vnto the gates of vawtie Heauens rebound.
Now that the tongue of equitie reportes.
the morrall power that to hir hart reſorts.

Come my ſweet Genious, that doſt prompt my Soule,
to entertaine Celeſtiall thoughts of ioy:
And teacheſt hir baſe refuſe to controule,
that fils the minde with nothing but annoy.
Conuert thy ſelfe into ſome ſacred Spirit,
that in ſweet prayers I may commend their merit.

Great

Great Ladies Warwicke and Cumberland both,
two ſweeteſt flowres from one firtile ground:
Fayre Honor proſper their moſt bleſſed growth,
and enuious Caterpillers quite confound.
that would diminiſh plants ſo good & ſound,
That in deſpite of malice they may ſtand,
till time ſhall plucke them with moſt holy hand.

Theſe vertuous Ladies, that from priſon wals,
ſets free the bondage of inthralled mindes:
They that aduanceth Lowe and deſperate ſoules,
loſing the ſnares that many a miſchiefe binds:
Oft hath their gracious bountie ſet men free,
and ſo eſcapt from greateſt miſerie.

Thr fire of gladneſſe warme their happy breſts,
with heauenly influence of inſpiring hope:
Within their walks the path of pleaſant reſt,
prepare their footeſteps, to the largeſt ſcope:
That when to Heauen their choſen ſoules are gone,
our God may ſay, I but poſſeſſe mine owne.

O deere

O deere reſpectiue Ladyes Honours pride,
the conſtant traces of all vertuous waies:
Angels and Saints your bleſſed Honors deuide:
for in your deedes liue euerlaſting praiſe.
Three ages lengthened bee your godly daies:
And when the Period comes, Heauen take to reſt,
the ſpotles ſoules of theſe moſt welcome gueſts.
For what my penne doth fayle, Heauen keepes inſtore,
Where their good deedes ſhall triumph euermore.

This

This, worthie Sir, your counſell was to mee,
And that to follow is *Falicitie*.

E Endeauour firſt of all to ſerue the *Lord*,
D Due praiſe to him is all hee doth deſire,
W Which I obſeruing, doe with ioy record,
A And ſend your ſelfe *Heauens Right Way* to require,
R Reſpect of that, as I before embra'ſt,
D Deſire of good, with all endeuours gra'ſt.

C Continue to my hope your happie fauour,
O Of late reuiu'd in that poore ſute I ſhewd,
K Kindle your ſweet affection to my labour,
E Elſe it will freeze before the beſt be viewd.

Archangells bee your *Genius*,
Falicitie your booke,
Your ſtudie moſt ingenious
when on the ſame you looke.

So ioy poſſeſſe your hart
deſerued *Fame* your name,
Let *Honour* beare a part
and *Enuie* all the blame.

ELIZABETH REGINA.

E Eterniz'd Name in Heauens cæleſtiall booke,
L Lady of vertue Englands ſacred Queene:
I In thee the wiſe inſpired Muſes looke,
Z Zeale of Religion in thy deedes are ſeene,
A And all the Morrall, bleſſed vertues beene:
B By thee reſpectiue Iuſtice beares the Sword,
E Enuie diſgrac'd by thy commaunding word:
T Temperance and patience draw thy Chariot out,
H Hope ſends forth fortitude to guide about.

R Roſe without Canker cheriſh't by the Sunnee,
E Euer ſupported by a glorious ſpring:
G Grace waters that the heauenly powres begunne,
I Iudgement of thoſe ſweet plants increaſe doth bring:
N No fall of leaſe my Soule deſires to ſee,
A As firmely graft in all Eternetie.

Gloria, Pax, Opes, floreſcunt te Dominante,
Vivas O Superis, ter quoque chara Viris.

FINIS.

R. V.